

COMMON GROUND



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THE COUNCIL OF CHRISTIANS AND JEWS

PATRON — HER MAJESTY THE QUEEN

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To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

Our Common Cause

THE EARL OF LISTOWEL

The address given by the Rt. Hon. the Earl of Listowel, a former Minister of State for Colonial Affairs, at the Remembrance Sunday Meeting of the Hampstead Council of Christians and Jews.

THE message of this Council, which I take to be mutual understanding, respect and tolerance between members of different races and religious faiths, was never more important to the world, and to our British and Commonwealth corner of it, than it is today. We have only to look at what is happening in parts of Africa and Asia to see that a wrong relationship between the races leads to strife and bloodshed, which will leave, when it is over, a legacy of hatred and bitterness almost as harmful as the violence that produced it. This conflict between whites and non-whites has already flared up into local wars on both continents, and is sowing in men's minds the seeds of future wars that may not be so successfully localised.

The tragic paradox of racial intolerance is that it encourages the growth of the very thing it most dreads. Itself a product of fear, it increases the hostility of the object against which it is directed, and therefore intensifies the fear this object inspires. Fear begets hatred, and hatred begets fear, in a vicious circle of ever fiercer intolerance and fanaticism. Racial doctrines among white Africans stimulate similar doctrines among black Africans, until a point is reached at which one race is either enslaved or driven out by brute force. This state of affairs is bad enough when it is confined to one African country. But if racialism were to spread until the whole continent, south of the Sahara, was divided

into a black and white bloc, there is no telling how soon the cold war between the races would grow into something far worse.

But fortunately we in this country, and many persons of different racial origin in Africa, believe that, where the races mingle, the right line of political and social development lies in partnership between them. But partnership, like many other sound principles, has been more often honoured in the breach than in the observance. It is therefore essential, if trust and co-operation are to be secured on the African side, for those Europeans who talk of partnership not only to say clearly what they mean but—and this matters even more—to practise what they profess.

Preparation for partnership

When the races meet at very different levels of social organisation and educational attainment, as they do in Africa today, it is impossible for equal partnership to come immediately, and without a long period of patient assimilation. But, even at this stage, it should be shown that the subordination of one partner to another is temporary, and must not last a moment longer than is required to acclimatise the African population to the standards and techniques of western civilisation. Its sole justification is when the senior partner is doing, and is seen to do, his honest utmost to open the avenue of technical and higher education, which leads to skilled employment, careers in commerce and the professions, and capacity for an intelligent participation in politics and political leadership.

Nothing is more certain to nullify the prospect of eventual partnership on an equal footing than a denial of the educational opportunities without which one race will feel that it is being relegated to a position of permanent inferiority. The new universities founded since the war in our dependencies overseas—one in the West Indies, one in West Africa, another soon to be in Central Africa—are an acknowledgment of the connection between education and equal partnership. But it is still far from true that a child born in a village in a British territory in Africa will have the same chance of getting a college education, within any measurable period of time, as a European child in Salisbury or Nairobi. Technical training for Africans will be narrowly limited in scope so long as industrial colour bars prevent them from playing their rightful part in Africa's industrial revolution.

Democracy and race

If education is the door to social and economic partnership between the races, it is equally indispensable for the political partnership which must also come for the achievement of the democratic way of life. I do

not only mean that it gives the peculiar skills required by the legislator and administrator in the running of a parliamentary system. I mean, and this matters even more, that it also imparts an understanding of the fundamentals of democracy. First, as a method of government by reason and persuasion, renouncing force as a political instrument, in which an active and critical opposition is as necessary as a majority party. And secondly, as a method of government that will not work if majorities use political power to deny the rights of minorities. Every political party must be willing, if it gets a majority, to use the power of government to benefit the whole population.

These assumptions of democracy may seem to us extremely elementary. But in parts of Africa fear and suspicion between the races still



EDUCATION IN DEMOCRACY

To help voters to identify each candidate's ballot box, symbols are used in Local Government elections in the Gold Coast.

Photo by courtesy of the Gold Coast Office.

prevent their acceptance. The white race will always be in a minority. It is not unnatural that they look forward with anxiety and uncertainty to the day when the majority will have political power. But unless democracy is checked in Africa, and the principle of one adult one vote is abandoned, that day will surely come. Friendship and respect and tolerance between the races is therefore the very condition of political progress. The process of racial understanding is a slow one, and cannot be artificially stimulated by elaborate constitutional reforms and a more rapid transfer of power from Whitehall. It is the individuals of every race in these mixed communities who will have themselves to make the necessary adjustments to their neighbours. We must wait patiently, but always helpfully, while they do it.

Racial equality in West Indies

That such an adjustment can be made, and made successfully, is nowhere more evident than in the mixed communities of the island territories in the British West Indies. There, three of the world's races, Indians, Africans, and Europeans, the descendents of slaves, indentured labourers, and planters, rub shoulders in every walk of life, and cast their votes as equal citizens inscribed on a common roll. Indeed, mixed communities are not condemned to endless dissension and strife. By their own free choice and mutual good will, they can place loyalty to their country and a common good above the narrow loyalty of race. It is by the growth of this state of mind, not by new legislative enactments and governmental machinery, that race relations will improve.

But what rankles even more deeply, and is a more serious obstacle to partnership, than lack of education or being debarred from skilled or professional employments, is the indignity of the social colour bar. To be served from a separate counter at shops and banks and post offices, to be denied access to the best hotels and restaurants, is something that the African, and more especially the educated African, finds it hard to forget. For he is being treated as an outcast and a pariah in his own country. I know that such practices are diminishing in British Africa. But they should cease altogether, and with the least possible delay. They cannot be stopped by making them unlawful. They can only be ended quickly by public opinion.

The colour bar at home

But it is hard for us to pass judgment in matters of this kind, when we ourselves are at fault. Who would say that it is as easy for a coloured man

to get a job in a British firm as it is for a white man with the same qualifications ? The Colonial Office has a list of hotels in London at which our fellow citizens from the colonies can stay. I fear another list could be drawn up of places at which they would not be so welcome. And we all know of restrictive clauses in leases. In cases of this kind, it is, again, not really the proprietors or property owners who are ultimately at fault. The greater responsibility rests with their customers, the general public. Public opinion in this country is by no means as free of prejudice as we would like to think. Yet unfriendly treatment by a single person leaves an indelible impression that sometimes determines the whole attitude of a young colonial to this country, for the rest of his days. These young people from the colonies occupy, when they go home, positions of leadership and responsibility for which they have been fitted by a university education. The greatest asset in our relationship with all the colonies, an asset which becomes even more valuable as they move nearer to independent self-government, is the good will of their people towards us. Let us therefore not forget that those of them who visit us at an impressionable age are not only entitled, in their own right, to the warmest welcome we can give, but are persons whose influence in time to come will make or mar the unity of the Commonwealth.

Commonwealth family of races

That is the note on which I should like to close. If happy race relationships are important for peace, they are no less important for the future of the Commonwealth, and for the maintenance of its liberal and pacific influence on the rest of the world. We in the Commonwealth are a family of races, European, Asian, African, the largest and most varied racial family that has ever lived under the same political roof. But we should deceive ourselves if we supposed that our link with the new Commonwealth countries in Asia, and with the non-European peoples of our own dependencies, is as strong and unbreakable as our link with the old Commonwealth countries of British origin. In India, Pakistan, and Ceylon there are political parties which aim at taking their fellow countrymen out of the Commonwealth. In many of our dependencies similar opinions are to be found among the indigenous population.

Whether this tendency will become sufficiently widespread to break up the Commonwealth, or can be arrested by those who uphold the Commonwealth tie, will depend most of all upon the future of race relationships within the countries and territories that compose it. If partnership in British Africa broadens out into equal partnership, if the rights of racial minorities are respected, if Asian and African countries

are treated as equals in the counsels of the Commonwealth, if policies of separation and discriminatory practices recede instead of gaining ground, we may reasonably hope that our great association of peoples will survive. But if we fail to lessen fear and prejudice between the races, and to replace them gradually by reason and love, then, indeed, it is more than probable that our Commonwealth will go the way of the vanished Empires of the past.

Children in Broken Homes

BASIL L. Q. HENRIQUES

The London Society of Jews and Christians is arranging a series of lectures by leading Christian and Jewish authorities under the general theme "Moral Problems of our Time." The first lectures, summaries of which are printed in this issue of "Common Ground," dealt with "The Problem of Family Life." Mr. Basil L. Q. Henriques, C.B.E., J.P., is Chairman of the East London Juvenile Court.

I BELIEVE that the highest form of citizenship is the creation of a happy home and a happy family, and that the greatest assurance for the future of this country lies in the creation by individual citizens of happy family life. During the 45 years that I have worked and lived in the East End of London I have seen a gradual weakening of family life. Fifty years ago the mother was the centre of the family. She looked upon it as the noblest and most important task in life to rear a family and to be the centre of the home. Indeed, family life revolves round the mother.

Two things have happened during these past fifty years to weaken that position. The first has been the "emancipation" of women. Alongside the struggle for emancipation has come, through the two wars, an intensification of the idea that the woman is not absolutely essential in the home. During the two wars women showed that they were needed as much as men, and they discovered the joy of companionship in factory life. A large number of women go out to work today because they are bored in the home. In the Welfare State, where they can "park" their children in play-centres and nurseries, they feel that they have a right to enjoy the companionship of the factory. Furthermore, they feel that they want to be independent of their husbands; they do not want to have to ask for the money they need. That sense of independence is something to appreciate and admire.

With this new freedom for women, they have forgotten that they cannot be replaced in the home. I think we become convinced of that when we study Dr. Bowlby's report on *Maternal Care and Mental Health* and see the grave effects of taking a young child away from its mother.

In the Courts we seldom have before us a boy or girl from a home where the parents are living happily together in a district that is devoid of slums and where there are places for children to give vent to their natural high spirits. When we do see in Court children whose parents have a happy family life, it is because something is wrong in the personality of the child or in its environment. It is very largely the inner environment of the home which causes weakness in the personality of the child. We all feel, no matter what our age, that home should be a haven of peace, happiness and love and, above all, a place where we feel we are wanted and welcome and where we know we are missed when we are not there; a place where there is always someone to listen to our smallest worries and difficulties, and to share our joys and sorrows. Home must, above all, be a place of security.

Delinquents are unhappy children

The delinquents are not bad boys and girls, they are unhappy children, and the unhappiness comes first and foremost through something wrong in their family life. Unhappiness in children is often due to the neglect of their parents who, because of ignorance and stupidity, do not care how the children are brought up. I do not want to discuss the homes where children are physically ill-treated, because one reads enough about them. There is something even worse than physically ill-treating a defenceless child, and that is mentally ill-treating him. By that I mean making the child feel unwanted or unloved in his home.

Mental ill-treatment may consist, for example, in a mother constantly saying, "If only you had been a boy," so that the girl knows she is not satisfying the parent, or, "If you don't stop crying I shall not love you any more." The mere threat of being deprived of that irreplaceable thing, his mother's love, is apt to make the child feel so insecure that his behaviour becomes entirely unreliable. Again, the child may be physically inferior to his brothers and sisters, and may try to show his courage by doing outrageous and stupid things. I am sure that some of the extraordinarily difficult children, who are always making a nuisance of themselves, come from homes where they are deprived of the equal love of both parents. If they behave decently, no notice is taken of them; and they are craving for that individual attention of which they are deprived in their own homes.

With so many of these children the environmental cause lies directly in the family and in the broken home. By "broken home" I do not only mean one where the parents are divorced or separated. I think that where that happens the child can probably attach himself to one or other,



ALL THE MAKINGS OF A STREET GANG

Neglected children soon find kindred spirits.

despite the difficulty of double loyalties. Far worse than cases of separated parents are those where the two parents live together and continually quarrel in front of their children. It is agonising to a child not to know to whom he should be loyal. Usually, he plays off one parent against the other. I believe there is nothing more disturbing to a child than to know that the two people whom he loves are at war with one another.

I would go so far as to call a "broken home" one where the mother is out at work at times when she is needed by her school children. I do not mean that women must not work, but that women should not work

to the detriment of their homes. The hours of labour should be such as to allow the mother always to see her children off to school in the morning and always to be at home to receive them in the evening.

Homes that have failed

There are homes which have absolutely failed. In these days when every mother and father has had an education at least up to the age of 14, there are still some who live in homes that are filthy and verminous. One so often sees them getting nearer and nearer to the breaking point, where they give up trying to make a home for their children. One of our most important tasks today is to prevent the near-broken down home from breaking down completely—which may happen, for instance, where a woman has had four or five children in six years and the last child has been too much for her. It may seem obvious that we should remove the children from such homes, but the longer I live the more difficult I find it to know at what point this should be done. Despite the conditions, there exists a relationship between children and their mothers which we cannot replace merely with clean County Council homes. The Family Service Units which have arisen since the war are doing splendid work among these near-broken homes, by offering to take over the scrubbing and the washing, and gradually making themselves part of the family. That is a form of social service which will help to save family life up and down the country.

Strength of Jewish family life

Although juvenile delinquency is so high in the general population, it is practically non-existent among Jews. I think this phenomenon is largely due to that remarkable institution the Jewish Board of Guardians, which always looks upon the child as a member of a family and treats him within the family. All members of a family come under one case paper. In so many non-Jewish welfare organisations each member of the family is treated by a different department, and each department is "watertight," so that the family is not treated as a family. I believe that one of the reasons why juvenile delinquency remains so high is that we are concentrating upon the individual child instead of treating him as a member of a family.

The only other reason I can give for the absence of juvenile delinquency among Jews is the character of the Jewish home. It is the responsibility of the Jewish mother and father to teach the child the faith that has been handed down from one generation to another. Although this is not done so much as it was 40 or 50 years ago, it is still done to

some extent and the father, mother and children still come together on the Sabbath Eve. The Jewish child who is wisely brought up in a good home is made to feel a sense of mission. He is taught to go through life as a witness of God. Although this sense of mission is now very much weakened, I believe it is because the child can still catch something of the faith of his forefathers that Jews still have strong family ties and an almost complete lack of delinquency.

New houses do not make new homes. There is as much misery in the new housing estates as there is in some of the worst slums. What makes new homes is the spirit of love, the spirit of happiness and the spirit of security within them—and the spirit of love is the spirit of God.

The Basis of Family Life

HUGH C. WARNER

Canon Hugh Warner, M.A., Education Secretary of the Church of England Moral Welfare Council, followed Mr. Basil Henriques in speaking about "The Problem of Family Life."

EVERY home is a community and there are, as far as I can see, only two ways in which a community holds together—either by some external force or through some inner sense of loyalty between its members. In past generations there were two very strong external forces holding the family together. The first was the pressure of public opinion. It is well to remember that, looking back less than a hundred years, in the 300 years preceding that date there was in this country an average of one divorce a year. There was great pressure of public opinion upon men and women to make the best of their marriages and family life, because if they did not, complete ostracism would follow. Now we have an average of 30,000 divorces a year and, as we all know, there is very little pressure of public opinion to help married people to work through their difficulties. In the old days the external economic factor also helped to keep wife and husband together, for the wife had no property of her own, and as a rule no independent means. These two factors are no longer forces to be depended upon, so the prospect of family unity must rest entirely upon the inner loyalties between the members. We have to see that these inner loyalties remain strong enough to hold husband and wife together.

The inner loyalties act in three different ways. First, the root of loyalty is love itself. Obviously, if husbands and wives love each other and their children, and there is mutual love between them, that is the most complete answer to our problem, the most cohesive power in family unity. Why does it fail so frequently? Is it because we have largely lost the

meaning of love, that the younger generations have, over a number of years, come to mistake a part of love for the whole ? Do they think only of that one part and concentrate upon it so violently that it kills every other factor ?

In love that is mature, there are three forces. The first is the joy of companionship, experienced most often in the doing of a job together. I believe the highest expression of such companionship is the bringing up of a family. Where this companionship is lacking, there is very grave risk of something going wrong with the marriage, because a basic need is not being fulfilled.

The second force in mature love is that which is called "the love of desire." Sex is part of the divine plan. Those of us who have to deal with marriage problems find that many are due to unsatisfactory physical relations, that through some inhibition or set of inhibitions the sex factor in marriage is not playing the creative part that God intended for it.

Self-committal love

The third factor is the one which is most often left out today. It is the love of "self-committal," which persists whether or not one is getting anything out of the relationship. It is the kind of love that the prophet Hosea expressed, and is the love of the Cross. It is the element in love which goes on loving whether or not there is any response from the person loved. It seems hardly to occur to most young people entertaining marriage today that this element is one of the essentials of happiness.

I think that the situation with which we are faced today is due mainly to the fact that two of these three elements of love in its fullness have been largely dismissed and there has been far too much concentration on the physical side of marriage.

Another aspect of loyalty is the religious aspect, the feeling that, because of your love of God there are certain things that you ought to do in your married life. In our time this factor, which hitherto had held the family together, has been gradually slipping away. I think the tendency began in the early 1920s. Many young couples going through the divorce courts today were children in those years. Their parents had come through the first world war with no answer to the problem of pain and with very little "use" for God. Their mothers had had the anxieties of war and the subsequent, and sometimes even greater, anxieties of unemployment. This had brought tension and strain between husband and wife, for no situation causes greater strain than when a husband falls dependent on his wife or child. In this environment of psychological strain, and having no vital religious faith, the parents were unable to pass anything on to

their children. As for the children, just when the democratic pattern of society was becoming a reality, the force that would have held the new pattern together—common loyalty to God—had largely vanished.

In addition to the elements of love and loyalty, there is also the moral element, the feeling that you have got to do your duty just because it is your duty. With this is bound up the problem of the integrity of the marriage relationship before marriage. Unchastity before marriage has a devastating effect. Where husband and wife know that, despite temptations, each has adhered to the moral law, how much easier it is to trust one another after marriage in friendships with the opposite sex. All the evidence shows that premarital promiscuity invades the integrity of the marriage relationship and threatens the security of marriage itself. In certain intellectual circles, the influence of Marxist and Engels' theories has contributed to the amoral attitude. Such doctrines treat home life as a means to the welfare of the State, instead of as an end in itself to the glory of God.

Education for marriage

If the problem of our day is to recreate the motive of loyalty, we must re-educate people in the meaning of love and all its attendant elements and, above all, bring them into touch with the element of sheer committal, the loyalty which is the heart of love. That, I submit, can be done in the schools of our country. What would happen if, in our schools, we helped boys and girls in their teens to understand the real meaning of love, so that they could carry into adult life a profound insight into real relationships? Chaplains and others who work among young people could show them the real meaning of love, and how it works out in practice in the marriage relationship.

I should like to see a great movement throughout the land appealing to parents and teaching them how to deal with the questions that their children bring to them, so that the information they give them is always correct and the element of reverence is always present in their answers. By that I mean that they always remember that every child that is born is destined for eternity.

Lastly, I would wish the most intelligent of our youngsters to be taught, as they grow up, what really lies behind the relationship between man and woman, and what are the differences between the sexes that God has made, to enrich the marriage relationship. Our more intelligent boys and girls will then understand that love is something deriving from God and can be sustained only insofar as they are kept in touch with God.

This great educational task is one in which Jews and Christians could well co-operate. Ministers, clergy and professional teachers of both religions could all work together to enable the new generation now growing up to start a new epoch in our history.

What are the Limits of Tolerance?

EUGEN GERSTENMAIER

A summarised form of Dr. Gerstenmaier's broadcast in the B.B.C. Third Programme series on Toleration. Dr. Gerstenmaier is Chairman of the Foreign Relations Committee of the Federal Parliament of the German Federal Republic, a member of the German Delegation to the Council for Europe, and Founder and former Head of the Relief Agency of the Evangelical Church in Germany. "Common Ground" will welcome comments and correspondence from readers on this and other articles in the series.



A SHORT time ago, there was a long discussion in one of the little wine cellars in Strasbourg. The participants were an exiled Sudetan German, a Catholic from Westphalia, a radio commentator from Berlin, and a south German Protestant. Almost insensibly they had passed from the political topics of the hour to a discussion of one of those underlying questions which rouse excitement, and even passion, wherever they are touched upon, but especially in Germany today. What are the limits of tolerance? What ought its limits to be? Where must the line be drawn?

Mutual respect

The Sudetan German was highly critical of the effort which is being made by the Catholic Bishops of Germany to set up confessional or church schools. He said that church schools meant a declaration of war against tolerance in the social life of the state for they would educate the children from the very beginning in intolerance, or at least they would not teach them to have a proper understanding of the other person's point

of view. The Westphalian Catholic, on the other hand, maintained that in every freely constituted state the parents must have the right to decide how their children should be brought up, and that it did not lie in the power of any state authority either to attack or to limit this right for any reasons of state expediency. Neither the Sudetan German nor the Westphalian so much as mentioned the question of mutual tolerance between the two confessions of Protestant and Catholic. The reason for this silence was that it was a matter of course for them both that one had to practise *religious* tolerance, and that the Christian confessions in particular had to tolerate and, indeed, respect one another.

I think that there is something characteristic here of our spiritual and social development. In Germany, both before and during the Thirty Years' War, the conflict between Protestants and Catholics was as bitter and violent as in the Huguenot wars in France and the Civil War in England. The memory of that time has never been quite blotted out in Germany. For centuries the great confessions faced one another with their weapons ready. With certain exceptions, mutual tolerance consisted far more in a cool separation of the opponents, in an armistice between the confessions, than in a free affirmation or appreciation of the life and point of view of the other side.

Attack on religion

The National-Socialist tyranny brought about a profound transformation in this situation. Both Churches, the Protestant and the Catholic, lived under and suffered this totalitarian dictatorship. Both confessions were attacked with increasing harshness. And it was not simply this or that detail in the life of the Churches which was bitterly fought over in those years; but the attack from the side of the state came from its claim to be omnipotent, and it attacked the whole life of the Church, it attacked the Churches in themselves. The clearer this became, the more the Churches drew together in common defence, and the more they found themselves side by side, these two religious societies which had been separated for centuries, in a common resistance to the totalitarian power of the state.

After the abortive plot of July 20, 1944, the Jesuit Father Delp, from Munich, and I, a Lutheran theologian, stood side by side in the dock. He died on the gallows; he died because he had given all he had for a freely constituted German state, based on the rule of law. Not once had he taken part in an act of violence against the National-Socialist state. He died for one reason alone—because he was quietly and firmly convinced that there

are certain fixed limits to state power and that every state has not merely the right but the obligation to practise tolerance. The limits of the state has been one of the great themes since the replacement of absolutism by constitutional monarchy and the modern constitutional state. This theme has persisted since the destruction of the National-Socialist state and it is still one of the burning problems today. Bishop Dibelius of Berlin, for instance, the head of the Protestant Church in Germany, is now, as he was in the time of National-Socialism, a thoughtful and resolute guardian on this frontier of state power. He is one of those men of the Church who have realised that it is not enough for the Church merely to be tolerated or given privileges by an all-powerful state; but that the state must keep within its frontiers, and not step over them either in the name of the welfare of its citizens or in pursuit of its own power and glory.

The measure of tolerance in a state should not be left to the discretion of a government which happens to be in power. It must rather be guaranteed by law, and any violation should be punished by the state itself. The amount of tolerance in a state is measured by the amount of freedom which is guaranteed. Every Christian and every Church should see to it not merely that the state tolerates Christianity, but that the freedom of human life is preserved. In the struggle which is going on at present between the Churches and the communist rulers in the Russian-occupied zone of Germany, the issue is not just the right of this or that church institution to continue its existence; but the issue is that of the very last foundation on which human freedom itself is based.

Intolerance not to be tolerated

In such a struggle there is no point in recommending both sides to adopt an attitude of mutual tolerance, as some well-meaning or muddle-headed people do. Our generation has to learn afresh the bitter lesson that there are situations in which a man must stake all he has for his basic rights; that there are times when he must stake his life for the sake of his freedom. This means that intolerance can be tolerated only to a certain extent. Grave-diggers of freedom should not be tolerated at all; not even when you decide not to resort to force. To resist aggressive intolerance even without the aid of weapons is certainly not to tolerate it. Even the slightest realisation of what our generation has lived through will show that tolerance in and for itself may mean little or nothing positive. Merely to live and let live can be positive or negative, it can be praiseworthy, or it can be reprehensible. To tolerate anarchy is surely as great a human failure as to tolerate tyranny.

All the same, the danger of our time seems to me to lie not so much in the toleration of anarchy as in the uncertainty of the state, which is Public Security No. 1, about its own limits. The mass-man of today, without any station in life, is far more dependent on the state than the man who had his place in the ordered society of the past. The individual in his need of security asks for and reaches out for the state far more today than he did in the past; and this is true not only in his relation to the police and to the law, but above all in his economic and social needs. And in their turn the spheres in which the state is competent expand all the time. The mass world, which is struggling to find a form for itself, both demands and develops a state which will organise man more and more from the cradle to the grave. This is true even of states which are not in the least totalitarian. Man's freedom is threatened by the ceaseless extension of the state's boundaries, even where freedom seems to be assured by means of a democratic constitution and parliamentary control. The notion that the average man of today can be happy only if he is "socially secure" in the ways prescribed by the state, has come to be naively accepted by state authorities in much the same way as the folly of the Inquisition when it believed that it was working for the salvation of imperilled souls.

Man is called to freedom, and that means that he may not be simply managed, whether in the name of his salvation or of his social security. Tolerance in and for itself is an empty word. But tolerance between man and man, which springs from a respect for freedom and reverence for our common eternal calling—that is infinitely more. The modern state, whose powers are fixed at the maximum, must be put in its proper place. This is one of the most pressing tasks for a true, corporate tolerance to undertake in our time. The tyrants of the totalitarian states must learn that man is neither a commodity nor an animal. And in the democracies we must realise that it is not the task of a free constitutional state to turn free citizens into well-nourished domestic pets.

Respect for the "Otherness of the Other"

Of course if you see the place for the exercise of tolerance at that point, then you must also presuppose a corresponding human attitude and disposition in the individual. For no one can claim and fight for his due freedom vis-a-vis the state and other people, unless he is prepared to let his own freedom, and that of others, really exist—that is, put simply, to respect the freedom and otherness of the other. The state, at any rate the free constitutional state, takes its stand upon this will of its citizens

for tolerance, that is, for mutual sufferance of the other, and for life with one another. It is from this tolerance that there flows the readiness to limit one's own freedom in favour of the inexorable order of human life together; in favour, that is to say, of the state and of society. But no free constitutional state is possible without a strict limit to tolerance. For no rule of law can exist without the loyalty and trust of its citizens. The state needs respect and obedience for its legal basis. In other words, the state which is pledged to tolerance must not only observe its own limits, but it must also set definite and clear limits to its own tolerance.

Task for democracy

The actions of aggressive communism and of subversive fascism set European democracy the task of making clear beyond any kind of doubt the limits of tolerance in a freely constituted state. However much tolerance may be involved, this task can never be abandoned. I do not believe, for instance, that either communism or National-Socialism has a real chance in Germany in this generation or the next. All the same, the state will continually have the task of fighting the crazy remnants of National-Socialism and of militant communism, and of eliminating with the aid of intolerance every incipient effort to seize the power of the state. The state can do this in a real and convincing manner only if it avoids any sideslip into totalitarian methods. This means, for example, that it will never punish mere opinions; but that on the other hand it will punish, clearly, severely, and without hesitation or the least uncertainty, every attempted violation of its free rule of law. If you desire an order in which there is tolerance you cannot face aggressive intolerance in the manner of a rabbit facing a snake. For you must not cry "tolerance" in order to help raging intolerance to win the mastery. But tolerance is certainly in place where honourable efforts are being made to extend the present legal order in the spirit of freedom. Magnanimity is to be recommended even when clear error and political opposition together do not make it easy to be tolerant.

Relation between tolerance and freedom

Tolerance and freedom are closely related. Tolerance consciously shares in the risks of freedom, not because it is blind or indifferent to the dangers of freedom, but because it willingly—even for freedom's sake—takes them to itself. Real tolerance is by no means asleep. It has sharp eyes for the other person, including the intolerant person. Indifference is not tolerance. The noble art and lofty virtue of tolerance can be practised

only by the man with a personal, that is a sharp-eyed and conscientious, relationship to freedom, to right, and to the truth. A man who does not have that possesses a tolerance which costs him little or nothing. Tolerance as a lofty virtue is only to be found where a man knows how everything that is human is transitory, and yet is convinced of the validity of absolute principles and standards in human attitudes; and convinced, too, of the eternal destiny of man. And since the brightness of this truth is reflected in very different ways in human knowledge, we are summoned to be tolerant, that is, not only sympathetic and indulgent, but modest and reverent before the other person.

The Old Testament tells the story of the shepherd lad Joseph, who was sold into Egypt. It is a great story, for it unveils the deepest secret of true tolerance. Joseph said to his brothers: "Fear not, for am I not under God?"

Modern Languages and International Understanding

DOROTHY PAGE

Miss Page, formerly Languages Mistress at Coburn Grammar School, is Joint Secretary of the Council of Citizens of East London. She recently represented the Council of Christians and Jews at a Conference in Brussels, on "Modern Languages and International Understanding."

IT has been said that the chief purpose of language is to conceal thoughts—and certainly there are many who darken counsel by their much speaking without knowledge. But for ordinary people the only way of transmitting ideas is by the use of words. In days gone by, when transport was slow, intercommunication between countries very limited, and foreign travel the prerogative of the rich and leisured few, the affair was a simple one. Your neighbour was the man or woman who lived near you—you addressed him in your common tongue, and he answered you likewise.

Today, it is a commonplace to say that the world has become a much smaller place. Transport has now acquired a speed which would have been unbelievable 100 years ago, and all parts of the globe are now linked together by travel facilities, by radio and telegraphic communications, and by news and cinema services. So, if we ask ourselves: "Who is my neighbour?" the answer is "Everyone in the world." Now, here is the rub—my neighbour of today does not always speak my language, nor do I speak his. True, we have always had interpreters and translators. But these cannot take the place of immediate and direct exchange of ideas.

In the past the most fantastic misconceptions have arisen in people's minds as to the character and habits of the inhabitants of other lands. We have only to think of the popular 19th century notion of the French as "a gay and frivolous people, fond of dancing and light wines." On the other hand there is the portrayal of the "typical" English Miss in Prosper Mérimée's *Colomba*,—stiff and prim, ready at any moment to be shocked. We can also find examples in the comic papers, where the Englishman so frequently appears as clad in very startling tweeds, carrying a gun, and saying: "It's a lovely day, let's go out and shoot something." The Frenchman, for his part, outside his own country, was only too often portrayed in a wasp-waisted suit, with peg-top trousers, small pointed high-heeled boots, a top-hat, and with a very long pointed moustache; whilst the German appeared to spend his time drinking beer, eating sausages and listening to loud brass bands.

"Russian" salad ?

Think too, for instance, of Russian salad, unknown in Russia; of that astonishing dish, known in France as *assiette anglaise*; and also of the strange fact that what in English is called "taking French leave" is in French *filer à l'anglaise*.

If we are to gain a true conception of the peoples of other lands, it is essential to visit those lands, and to live among the ordinary everyday inhabitants, even if only for short periods. The tourist method of seeing other lands is interesting and instructive, but it is not the real way. Furthermore, if we are to gain the fullest possible understanding, we must be able to exchange ideas. This we cannot do without a working knowledge of the language spoken around us.

How often have we blushed for shame on meeting our compatriots in another country, people who have never taken the trouble to learn to say even "Please" or "Thank you" in any tongue, far less to be able to carry on the simplest conversation. What resentment they arouse, and what an erroneous opinion they often form as a result of the treatment which they have brought upon themselves, generally from nothing else than thoughtlessness and lack of understanding.

Language Teaching

It becomes, therefore, immediately apparent that knowledge of other languages than the mother tongue is a very precious thing.

A large number of young people of today have the opportunity of learning at least one additional language at school. In the methods of teaching languages, enormous changes have taken place during the last

fifty to sixty years. It is not so long since languages were taught in a more or less theoretical manner, so that pupils could read a text, and even write passably well in the language studied, but were entirely incapable of speaking a single phrase. This seems fantastic nowadays, when every effort is made to enable boys and girls to acquire fluency in speaking French, German, Spanish or whatever other language they are studying.

There is exchange of student teachers between one country and another. There are full and efficient schemes for exchange of visits, sometimes between groups of pupils, sometimes between individuals. There is also a system of correspondence, which in its turn leads to exchange of visits by young people who have been writing to each other.

From the teaching side, there are facilities for teachers to exchange posts for a year; and where this is not possible, educational bodies make grants to assist teachers to visit other countries. Such visits are of prime importance, and the system could well be further extended, so that teachers' knowledge of the countries whose languages they are teaching is kept ever fresh and up-to-date.

Awakening interest in other peoples

The impact of the modern approach to the acquisition of "foreign" languages is considerable. First of all, obviously, the teacher will use every endeavour to awaken the pupils' interest in other peoples. In the earliest stages, there will be pictures in the class-room, showing the way of life and the surroundings of the people whose language is being studied. Songs will be learned and plays acted. In later stages, the geography and history of the country are studied, and finally, with the advanced pupils, who have acquired some mastery of the language, the study of various types of prose works, plays and poetry, gives an insight into the culture and civilisation of each nation. At this stage, the fullest advantage is taken of visits by companies of foreign actors, and the showing of foreign films.

Thus under skilled guidance the young people of many nations have the opportunity of gaining extensive knowledge of other inhabitants of the world; and there is evidence that many of them are largely profiting by these facilities.

But what, it may be asked, of those who did not have such opportunities during their school days, or who, perhaps, took little interest in language studies? For it does need an effort to concentrate on studies in an unfamiliar idiom. Not all have the required bent, and with classes as large as they often are, a certain proportion of pupils will by sheer inertia, if not by active resistance remain impervious to the teacher's best efforts.

For those who would wish in later life to remedy this state of affairs, there are classes at Evening Institutes planned for students of all ages, often with an eye to foreign travel. For young people who have no great financial resources, most countries have Youth Hostels. Youth Centres often arrange excursions to other countries, and a notable contribution to international fraternisation is made by Boy Scout and Girl Guide Camps.

Thus we can, if we will, visit our neighbours, learn to understand them, and see perhaps some details of daily life which are different from our own. Methods of cooking and serving food are different maybe. Perhaps the English traveller abroad will sigh for cups of tea—let him, by the way, visit Holland, where they drink it copiously and often. The French visitor may have a nostalgic longing for a cup of coffee such as he gets at home, or vegetables not just plain boiled ; but these are non-essentials. The city-dweller will find city ways in the great capitals. The countryman will find country life going on, with the rotation of crops, the changing seasons, the care of the animals, wherever he travels. The foundations of human nature are the same wherever we go.

The rôle therefore of the teacher of languages is a very vital one; and it is certain that he is the first to realise this. At the recent World Brotherhood Conference in Brussels, on *Langues Vivantes et Compréhension Internationale*, this feeling was very apparent. Men and women from France, Belgium, the Netherlands, Luxembourg, Switzerland, Germany, Italy, the United States and Great Britain discussed all possible aspects of language teaching, at every level, exchanging ideas and suggestions as to methods and auxiliaries. There was a sense of urgency in the approach to the subject which seems to inspire hope for future harmony.

Commentary

● Of Men and Fallacies

In two recent pamphlets, "The Pope's Men" by Dr. Nathaniel Micklem, and "Infallible Fallacies" by "some priests of the Anglican communion," representatives both of the Church of England and of the Free Churches have entered the lists of public controversy with their brethren of the Roman Catholic Church. Into the intricacies of that discussion it is no part of the functions of *Common Ground* to follow them. But since this Council is happy to count among its supporters distinguished leaders, both cleric and lay, of all sections of the Christian community in this country, we feel bound to offer the following general observations

on a situation which cannot but influence the thoughts and feelings of members of different churches, and perhaps even their mutual attitudes.

First, then, it is well to remember that where important differences of faith and practice exist between different religious bodies some measure of controversy is not only inevitable, but is in some respects a sign of life and vigour. The toleration this Council exists to promote has nothing to do with that "I couldn't care less" attitude, so often adopted by people who have no very strong convictions of their own. Truth is much more likely to become apparent in the cut and thrust of honest discussion than in the stifling atmosphere of sheer indifferentism.

But, and this is the second point, the controversy if it is to be creative, must be carried forward without rancour or bitterness and in a spirit of true charity. It is therefore of the greatest importance that not only those who lead the discussion but also those who follow it with interest or anxiety, should be constantly on their guard against hasty, ill-formed and uncharitable judgments and attitudes.

Thirdly, while it would be wrong to ignore or to minimise the quite fundamental differences that exist between Roman and non-Roman Catholic Christians, it is very important to recognise that there are also some vitally important things about which we are agreed and on the basis of which we can work together at a time when the whole religious position is under attack. These points of agreement have nowhere perhaps been more effectively summarised than by Pope Pius XII in his "Five Peace Points," and in the five supplementary points added by the Archbishops of Canterbury and York, His Eminence the late Cardinal Hinsley, and the Moderator of the Free Church Federal Council in a letter to *The Times* on December 21st, 1941. This classical statement of our common ground was subsequently endorsed on behalf of Jewry by the then Chief Rabbi, the Very Rev. Dr. J. H. Hertz, without of course "subscribing to any ideas and implications of a doctrinal character in those pronouncements."

Finally, it is important to remember that Jews who, no less than Christians, have pledged themselves to support the Council in seeking to promote religious and racial toleration, are themselves faced with similar religious controversies within their own community and therefore with similar provocation to intolerant thoughts and attitudes among themselves. Our task then, as Christians and Jews, must be not to stifle healthy discussion or to pretend that the differences between us do not matter but rather to promote that true spirit of toleration which, while recognising the differences, looks beyond them for such a basis of agreement as may enable us to work together for the common good.

● An "incident" not closed

The recent vote of censure on Israel by the Security Council may be taken as fairly representing the sense of shocked surprise and horror with which Christians and Jews alike in this country reacted to the news of the recent massacre of some 60 inhabitants of an Arab village near the Israel-Jordan frontier. But votes of censure do little beyond relieve the sense of moral indignation of those who pass them, and provoke the resentment of those against whom they are passed. Certainly in this present instance Israel may well feel that in singling out this one "incident" for such severe condemnation the United Nations, and in particular the promoters of the resolution, have done less than justice to the totality of the situation which gave rise to, even if it cannot justify, the action.

It is of the utmost importance and urgency therefore that the nations of the world, which in the last analysis means the citizens who constitute those nations, should recognise the ever-increasing necessity for a comprehensive and constructive approach to the problem of securing a peace settlement between the Arab States and Israel. The tension in the Middle East itself is too great to warrant any hope that if the principal parties to the dispute are left to themselves they will eventually manage to sort out their own problems. The help of, perhaps even the exercise of pressure by, the United Nations may well be needed to bring the disputants together. But such pressure must be exercised, or such help offered, not as by those who are detached from the situation, but as by powers which in a variety of ways have themselves contributed to the existence of this present deadlock. Moreover, it cannot be too strongly urged that any approach to the situation must be a comprehensive one. To single out this or that aspect as being of primary or greater importance is to court further disappointment and perhaps even disaster.

In the meantime those who in this country feel any sense of concern about this situation owe it to those who are more directly involved, whether in the Middle East itself, or in the counsels of the United Nations, to keep themselves as well informed as possible, to refrain from hasty and *ex parte* judgments, and to help by their prayers and by their sympathetic understanding to create a mental and emotional climate conducive to the achievement and preservation of peace in this most troubled and yet strategically so important centre of world affairs.

● The Churches and Apartheid

A recent statement issued by the Bishops of the (Anglican) Church of the province of South Africa condemns as morally wrong the policy of

racial discrimination at present being followed in that country. We are, of course, in complete agreement with this, and with other points made in the statement. Christian opinion in South Africa is divided on the question of *Apartheid*—the Dutch Reformed Churches, the largest religious community among the whites in South Africa, openly supports race discrimination and justifies its stand on grounds of religion. From time to time it is suggested that "all parties" (meaning all white parties) are fundamentally in agreement on this issue, and all that divides them are questions of tactics. It is, therefore, all the more important that those groups, and especially those Churches, that oppose discrimination on grounds of religious principle, should be heard.

The statement's last section also merits serious thought by those of us whose moral indignation at intolerance and discrimination is apt to lead us into outspoken protest:

"We recognise that racial discrimination, as practised in any country, raises moral issues as to which it is right that Christian opinion throughout the world should find expression. But we deprecate the tendency to isolate the Union of South Africa in this matter. Racial discrimination does in fact occur in other parts of the world also, and expressions of moral indignation directed against this country alone are likely to arouse among South Africans, even among men of good will, a sense of unfairness which goes far to deprive such expressions of the Christian conscience of the influence which they might otherwise exercise.

"But it is a duty laid upon us, as the Church of the province of South Africa, to give expression to that world-wide Christian opinion which we ourselves share in its relation to the situation in our own country."

We might ponder whether this comment is not also applicable to other situations in other places.

"Common Ground" can be sent to any address in the world for as little as 4s. 0d. a year, post paid. Why not make it a New Year Gift to your friends? If you will send us their names and addresses, with a remittance of 4s. 0d. each, we will arrange that the January 1954 number goes to them with your greetings.

KINGSWAY CHAMBERS, 162a STRAND, LONDON, W.C.2.

● Understanding and Peace

A letter sent in the name of His Holiness Pope Pius XII to the President of the 40th Annual Semaine Sociale of France last July is so relevant to our work for tolerance and understanding as the basis of good human relations, that we feel it should be quoted in *Common Ground*:

"We readily agree that world tension today affects the private lives of each one of us. By what fatal lack of logic do we refuse to seek first the remedy in our inner selves? The Christian who overcomes within himself the obstacles to an understanding of others and to brotherly co-operation with them has already made an effective contribution to peace. And what are these inner obstacles but a partisan and sectarian spirit incapable of a disinterested search for truth, an emotionalism open to all divisive propaganda and insensible to the commands of justice, and a self-righteous attitude ever ready to see faults in others, but blind to its own prejudices and unbending towards those who are the victims of the error it is fighting? The man who gives in to such tendencies aggravates, in himself and in others, the wound from which suffering humanity is bleeding."

About Ourselves

Her Majesty The Queen, shortly before leaving for her Commonwealth Tour, instructed her Private Secretary to send the following reply to a message assuring her of the Council's good wishes for a successful and happy voyage.

Please convey to all members of the Council of Christians and Jews The Queen's heartfelt thanks for their kind and loyal message which, as their Patron, Her Majesty deeply appreciates.

● Another Conference for school children was arranged by the Council, in co-operation with the Council for Education in World Citizenship, on November 24th. It was held at the Cardinal Griffin School, Poplar, London, E.14.

The subject of the Conference was "Man's Dependence on Man." A film showed the deplorable conditions, the starvation and malnutrition resulting from the recent war, and the extreme poverty in which some peoples of the world are forced to live. After a talk by the Chairman, Professor Lauwerys, the Conference split up into eight

groups which tackled questions based on the film and its implications.

Following reports from the different groups, there was an excellent brains trust consisting of Canon Fitzgerald, of Stepney, Mr. Spencer Summers, Chairman of the Outward Bound Trust and M.P. for Aylesbury, and Mr. J. V. C. Wray, Secretary of the Education Committee of the T.U.C.

It was generally agreed that the Conference was a success and that the small numbers (about 100) were better than the larger numbers at the previous similar Conference.

● The Council is again arranging a meeting as part of the Annual Conference of Educational Organisations, which this year is being held at The College for Distributive Trades, Charing Cross Road, W.C.2, from December 28th to January 4th. The general theme of the Conference is "The Development of Loyalties." The Council's meeting, on Thursday, December 31st, at 4.45 p.m., will be addressed by The Very Rev. A. R. Wallace, Dean of Exeter (formerly Head Master of Sherborne), who will take as his subject "Education in Group Loyalties and its Dangers." The Chairman at this meeting will be Professor J. A. Lauwers. All readers of *Common Ground*, and their friends, are cordially invited to attend.

● In response to a continuing demand, we have just reprinted the first bulletin in the series prepared by the Teachers' Committee of the Council of Citizens of East London. It is entitled *Our East London—How we came here*. Whilst the story is of the different peoples who have come to the East End during the last four hundred years, it is in some respects also the story of England during the same period, and it will be found of interest to many who have never lived in the "Six Boroughs." Copies may be obtained from the Council of Christians and Jews, price 7½d., post free.

● Miss Dorothy Page, joint secretary of the Council of Citizens of East London, represented the Council at a Conference on "Modern Languages and International Comprehension," held at Brussels on November 2nd and 3rd under the auspices of "World Brotherhood." The Conference had two aims: to discuss the problems arising from the existence of two or more languages in one country; and to consider the methods of language teaching which are best calculated to promote understanding of the people of other lands.

The bi-lingual problem was examined chiefly in connection with the Benelux countries, but other countries—Switzerland, Italy, Alsace, Canada and Wales were also considered. In addition, the Conference studied different aspects of language teaching. An article by Miss Page on this aspect of the subject appears elsewhere in this issue of *Common Ground*.

● It is always encouraging to hear of steady progress being made by our Local Councils. Two issues ago we reported a change of officers in our Leeds branch. Today we are glad to say that the change has by no means prevented a most useful programme being undertaken in Leeds during the present winter season. Trio Teams and individual speakers are booked to address a large number of meetings, chiefly of Church groups. Some of these are "return visits," indicative of the good work done by our speakers at these groups on previous occasions. We are indeed grateful to all who are concerned in this most useful work.

● The Cardiff branch also reports a change among its officers, and an ambitious programme. Mr. Max Corne, Joint Treasurer of the Cardiff Council of Christians and Jews since its formation ten years ago, is leaving this country for Australia, and has therefore had to resign his office. Our good wishes go with him and his family, and our thanks for all his energetic and enthusiastic service to our cause in South Wales. His place as Joint Treasurer is being taken by Mr. L. Nidditch, a friend of long standing, whom we welcome into this closer association.

Apart from its usual programme of speakers and Council meetings, the Cardiff branch has this year started a Women's Section, and has already had a broadcast on this aspect of its work on the Welsh Home Service. In addition, it is planning a Good Fellowship Ball on New Year's Eve at the New Inn Hotel, Pontypridd.

We look forward to a full-length article on the work of the Cardiff Council of Christians and Jews in a forthcoming issue of *Common Ground*.

● We much regret to report, somewhat belatedly, the death in August of Mr. J. Berens, Joint Chairman of the Chester Society of Jews and Christians from its formation. Mr. Berens had been instrumental in the formation of the Chester group and his wise leadership throughout helped to maintain its strong fellowship. Our sincere sympathy goes out to his family.

Mr. W. Kletz has taken over the Joint Chairmanship of the Society, and Mr. S. Levy becomes Treasurer.

● The Hampstead Council of Christians and Jews held its usual Remembrance Sunday Meeting on November 8th, and again drew a good audience. The Earl of Listowel's address is printed elsewhere in this issue of *Common Ground*, and we also have an article by the other main speaker at the meeting, Mr. Basil Henriques.

● Professor Norman Bentwich spoke at the Annual General Meeting of the Hull branch of our Council on November 26th. As we go to press we have not yet had time to hear a report of this meeting, but, knowing how successful meetings in Hull invariably are, and how outstanding Professor Bentwich is as a speaker, we can safely congratulate all concerned!

● The Bristol branch of our Council recently met to discuss future policy and to elect new officers. We are happy to report that Professor B. A. Fletcher, M.A., of the Institute of Education at the University of Bristol, has been elected Chairman, with Mrs. R. Courtney and Mrs. N. Sacof as Joint Secretaries, and Mr. A. E. Morris as Treasurer, and that the branch hopes to organise an active programme for the coming year.

● The Bring and Buy Sale arranged by Miss Eileen Turner and Miss Alma Roylton-Kisch on November 11th was most successful. It raised about £60 for the funds of the Council, and in addition provided a most enjoyable social occasion. We are most grateful to these two ladies, and their helpers, for their initiative and enterprise in this most valuable function.

Book Notes

More for Timothy

By Victor Gollancz

(Gollancz, 12s. 6d.)

In many ways Mr. Gollancz reminds us of the Happy Warrior.

"It is the generous spirit, who when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his
boyish thought."

For he seems able to retain in advanced middle age the gaiety, impetuosity and rebelliousness of undisciplined youth. This quite incurable buoyancy and gusto have made the present volume, as the first, a real tonic for disillusioned minds and the sight of a modern Don Quixote still tilting at windmills reminds us that the great fight for humanity can never be lost as long as spontaneity, independence and moral courage are given such free and fearless expression.

Not that the author always strides forward with this happy, eager confidence. There are times when, as he struggles with inner problems of

conscience or the general callousness of man, he seems to admit something like failure and we hear a familiar echo:—

"The world is out of joint, O
cursed spite
That ever I was born to set it
right."

Perhaps the weakness in his armoury (from a practical, not a spiritual, point of view) is that he is still the young man in a hurry, trying to do too many things at once. In this volume alone he tackles such fundamental issues as those relating to pacifism, punishment of criminals, communist treachery and political education. In fact a great deal of his life has been given up to the promotion of challenging causes—the Left Book Club, Shall our Children Live or Die?, the educational experiment at Repton—which somehow failed to fulfil his hopes.

But the fascination of this story, we may even say its inspiration, lies in a particular piece of self-revelation at which Mr. Gollancz is always an adept. It is his capacity to draw new strength from defeat. Nowhere is this better illustrated than in the passage

describing his dismissal from Repton and the consequent termination of all his ambitions as a schoolmaster. "For a second, if as long, I was stunned . . . And then it was all over. I felt peaceful, light-hearted, even gay . . . I would help them to carry on at Repton as best I could."

Finally, as a work of art, many epithets could be applied to this second instalment (as to the first), both of praise and blame, and they would roughly correspond to the taste and prejudices of the reader. It is untidy and shapeless, and probably intended to be so. (Much the same was said of the Greek poet Pindar by Horace). It has none of the finely chiselled artistry of that other and comparable essay in self-portraiture, *A La Recherche du Temps Perdu*. There is perhaps too much of it and one fears lest the author may repeat himself unduly in the volumes to come. But it is always alive, stimulating and colourful. A close intimacy has been established between writer and reader and this requires exceptional skill. Above all it is a hopeful book and at its most inspired, especially in its treatment of Simone Weil's attitude to affliction, it reveals a mind capable of the deepest sensitivity and a consuming passion for human happiness.

Portrait of Anglo-Jewry

By Harold Soref

(*The Menorah Journal*, Spring, 1953, §3)

This article can be strongly recommended to anyone who wants to know about current trends within the Anglo-Jewish community. It is a lively, informative and highly critical survey and shows how profoundly the community has changed in complexion since its "heroic age" of the Edwardian and late Victorian periods, when (according to Dr. Roth) "is constituted the ideal of the emancipated community." Mr. Soref is an avowed *laudator temporis acti* where Anglo-Jewry is concerned, and he probes relentlessly and with a certain caustic wit the dark spots in the contemporary communal scene.

Briefly, the burden of his indictment is that there has been of recent years a decline in the spiritual and cultural

life of the Jews of this country, that apostasy is growing at an alarming rate, and that Judaism as a living faith is fighting a losing battle against vested political interests and a cult of secular nationalism. Some of his deadliest shafts are reserved for the Zionist fund-raising campaigns which "have sadly debased the ethics of philanthropy" and denuded many Anglo-Jewish causes of their legitimate sources of supply.

How much truth there is in these allegations must be left to the individual to judge for himself. It would certainly seem, on Mr. Soref's showing, that the Synagogue, like the Church, is engaged in a tough struggle for survival amid the present world conflicts and general disillusion. But whoever adopts the role of Cassandra in Jewish affairs has embarked on a perilous course, and when it is hinted that Anglo-Jewry is a community "without hope and belief in itself" the diagnosis appears to be even more serious than the disease. Jewish history has had a queer way of falsifying the prophets of doom and opening new and unexpected chapters when all seemed at an end. But this was largely because the Jewish people heeded their words and it may well be that the present Anglo-Jewish community will, likewise, take note of warnings that have the stamp of both realism and sincerity.

Cardinal Wyszyński. Primate of Poland

By Michael Derrick

(*Sword of the Spirit*, 6d.)

The latest publication of the *Sword of the Spirit* is a 32-page pamphlet entitled *Persecution in Poland*, written by Michael Derrick, who is well known as an expert on the situation of the Roman Catholic Church in the Iron Curtain countries.

The pamphlet provides an accurate and comprehensive picture of the events leading up to the Primate's arrest—the latest Communist move which has deeply shocked the whole of world and called forth a flood of protests. It is based on an eight thousand word Memorandum handed to the President of the State Council

in Warsaw last summer by the Conference of Polish Bishops. This document has only recently become available and has not yet appeared in full in this country. It deals with the removal of religion from the schools; the destruction of the Roman Catholic press; the attempt to create schism at parochial level; the endeavour to intrude into the affairs of the Church and curb her activities; the question of the Western Territories, and the gradual violation by the Government of the Agreement made between Church and State in April 1950 as a result of efforts to establish a *modus vivendi*.

Cardinal Griffin, Archbishop of Westminster, in a foreword, writes that there is grave danger lest, when reports of religious persecution are so frequent, we should come to accept such outrages as being in the normal course of events. He appeals for prayers that the peoples of all Communist controlled countries, as well as the Polish Primate, may regain full liberty.

Report of the Ad Hoc Committee on Forced Labour

(International Labour Office, price 22s. 6d.)

A report to the Economic and Social Council of the United Nations, covering investigations into allegations of forced labour in some 40 different sovereign countries and dependent territories.

American Race Theorists

By *Byram Campbell*

(Chapman & Grimes Inc. \$3.50)

This is certainly a bellicose book and those who enjoy wordy warfare on a topical and highly controversial subject should read it. The author selects a

number of the leading anthropologists in America and chastises them with all the valour of his tongue. They practise "sly deception," their outlook is based on "shallow and sentimental considerations" and they have "prostituted the sciences of biology, eugenics and genetics to their own ends." And the basic crime which has led to all this depravity of conduct is that they have adopted the theory of race equality.

There may be something to be said for the author's view that the "equalitarians" have not proved their case and that they are sometimes unconsciously swayed by considerations that are ethical or emotional rather than scientific. But unfortunately his argument is vitiated both by the vituperative language in which it is couched and his insatiable zest for tilting at imaginary windmills. He uses the terms "race" and "equality" without ever defining their meanings and one imagines that a great deal of the confusion in this book is due to a misunderstanding of the meaning attached to these words by the scientists whom he is criticising.

In any case the book fails to carry conviction. It does little to disturb the widely accepted view of modern anthropologists, who have no particular axe to grind, that "it is history rather than race which is the main factor in producing the differences between the cultures and cultural attainments of the world's population." That there are certain biological variations between racial groups is freely admitted; that they have any marked inherent relation to man's capacity for mental or moral development is becoming increasingly doubtful. It would require a much more cogent and reasoned statement than the one here presented to us in order to halt this general scientific trend.

TOLERANCE—Can it be Taught ? By A. I. POLACK
With a foreword by ROBERT BIRLEY, Headmaster of Eton College

Price 6d. (Postage 1½d.)

THE COUNCIL OF CHRISTIANS AND JEWS
162a, Strand, London, W.C.2.

English Literature and the Hebrew Renaissance

By Maurice Farbridge

(Luzac & Co., Ltd., 18s. 0d.)

This book is a piece of special pleading. The author would resist the view that art and literature know no frontiers. To him they are pre-eminently ethnic or national in character, and both in form and substance express the traditional ethos of the people who produce them. But by a happy coincidence "the characteristic qualities of the English mind are very similar to those of the Hebrew mind," so that, if (as the author hopes) there is to be a Hebrew Renaissance, it should be profoundly influenced by the great English classics and in return may well bring back to English literature a sense of the divine which the current age has lost.

In order to justify this thesis the author travels somewhat cursorily over

vast spaces of literary history. He has perforce to be selective in the choice of his evidence and this leads him into a number of dangerous over-simplifications. The influence, for instance, of the French impressionist writers, such as Proust, on modern English literature has been overlooked. One has, therefore, the general impression that the author's sincere desire for a new marriage between Hebrew and English minds has led him into some confusion of literary judgment as well as a tendency to lecture Israeli authors on how they should write.

This is not to say that the book is without value. When dealing with such subjects as the Jewish contribution to the European Renaissance or the effect of the Old Testament on the English classical writers, Professor Farbridge writes both movingly and well. But the method of pure scholarship is so often abandoned for the propagandist that a final judgment must be that the book is largely an essay in wishful thinking.

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